

The “white” 'prophet':

Sahih al-Bukhari, Volume 1, Book 3, Number 63 -

“... Narrated Anas bin Malik:

While we were sitting with the Prophet in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: “Who amongst you is Muhammad?” At that time **the Prophet was sitting amongst us (his companions) leaning on his arm.** We replied, **“This white man reclining on his arm.”** Then he addressed him, “O Son of 'Abdul Muttalib.”

The Prophet said, “I am here to answer your questions.” The man said to the Prophet, “I want to ask you something and will be hard in questioning. So do not get angry.” The Prophet said, “Ask whatever you want.” The man said, “I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as an Apostle to all the mankind?” The Prophet replied, “By Allah, yes.” The man further said, “I ask you by Allah. Has Allah ordered you to offer five prayers in a day and night (24 hours)?” He replied, “By Allah, Yes.” The man further said, “I ask you by Allah! Has Allah ordered you to observe fasts during this month of the year (i.e. Ramadan)?” He replied, “By Allah, Yes.” The man further said, “I ask you by Allah. Has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?” The Prophet replied, “By Allah, yes.” Thereupon that man said, “I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam bin Tha'laba from the brothers of Bani Sa'd bin Bakr.” ...”

Sahih al-Bukhari, Volume 1, Book 8, Number 367 -

“... Narrated 'Abdul 'Aziz:

Anas said, 'When Allah's Apostle invaded Khaibar, we offered the Fajr prayer there yearly in the morning) when it was still dark. The Prophet rode and Abu Talha rode too and I was riding behind Abu Talha. The Prophet passed through the lane of Khaibar quickly and **my knee was touching the thigh of the Prophet. He uncovered his thigh and I saw the whiteness of the thigh of the Prophet.** When he entered the town, he said, 'Allahu Akbar! Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned.' He repeated this thrice. The people came out for their jobs and some of them said, 'Muhammad (has come).' (Some of our companions added, “With his army.”) We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to the Prophet and said, 'O Allah's Apostles! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraiza and An-Nadir and she befits none but you.' So the Prophet said, 'Bring him along with her.' So Dihya came with her and when the Prophet saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: “The Prophet then manumitted her and married her.” Thabit asked Anas, “O Abu Hamza! What did the Prophet pay her (as Mahr)?” He said, “Her self was her Mahr for he manumitted her and then married her.” Anas added, “While on the way, Um Sulaim dressed her for marriage

(ceremony) and at night she sent her as a bride to the Prophet . So the Prophet was a bridegroom and he said, 'Whoever has anything (food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking butter. (I think he (Anas) mentioned As-SawTq). So they prepared a dish of Hais (a kind of meal). And that was Walrma (the marriage banquet) of Allah's Apostle ." ..."

Sahih al-Bukhari, Volume 1, Book 8, Number 385u -

"... Narrated 'Abdullah bin Malik:

Ibn Buhaina, "When **the Prophet** prayed, **he used to separate his arms from his body so widely that the whiteness of his armpits was visible.**" ..."

Sahih al-Bukhari, Volume 1, Book 12, Number 771 -

"... Narrated 'Abdullah bin Malik bin Buhaina:

Whenever **the Prophet** used to offer prayer **he used to keep arms away (from the body) so that the whiteness of his armpits was visible.** ..."

Sahih al-Bukhari, Volume 2, Book 17, Number 122 -

"... Narrated 'Abdullah bin Dinar:

My father said, "I heard Ibn 'Umar reciting the poetic verses of Abu Talib: And **a white (person) (i.e. the Prophet) who is requested to pray for rain** and who takes care of the orphans and is the guardian of widows." Salim's father (Ibn 'Umar) said, "The following poetic verse occurred to my mind while I was looking at the face of **the Prophet (p.b.u.h) while he was praying for rain.** He did not get down till the rain water flowed profusely from every roof-gutter: And **a white (person) who is requested to pray for rain** and who takes care of the orphans and is the guardian of widows . . . And these were the words of Abu Talib." ..."

Sahih al-Bukhari, Volume 2, Book 17, Number 141 -

"... Narrated Anas bin Malik:

The Prophet never **raised his hands** for any invocation except for that of Istisqa' and he used **to raise them so much that the whiteness of his armpits became visible.** (Note: It may be that Anas did not see the Prophet raising his hands, but it is narrated that the Prophet used to raise his hands for invocations other than Istisqa. See Hadith No. 807 & 808 and also see Hadith No. 612, Vol. 5). ..."

Sahih al-Bukhari, Volume 3, Book 47, Number 769 -

"... Narrated Abu Humaid Al-Sa'idi:

The Prophet appointed a man from the tribe of Al-Azd, called Ibn 'Utbiyya for collecting the Zakat. When he returned he said, "This (i.e. the Zakat) is for you and this has been

given to my as a present.” The Prophet said, “Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him in Whose Hands my life is, whoever takes something from the resources of the Zakat (unlawfully) will be carrying it on his neck on the Day of Resurrection; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating.” **The Prophet then raised his hands till we saw the whiteness of his armpits**, and he said thrice, “O Allah! Haven't I conveyed Your Message (to them)?” ...”

Sahih al-Bukhari, Volume 4, Book 52, Number 90 -

“... Narrated Al-Bara:

On the day (of the battle) of Al-Ahzab (i.e. clans) I saw **the Prophet** carrying earth, and **the earth was covering the whiteness of his abdomen**. And he was saying, “Without You (O Allah!) we would have got no guidance, nor given in charity, nor prayed. So please bless us with tranquility and make firm our feet when we meet our enemies.

Indeed (these) people have rebelled against (oppressed) us but never shall we yield if they try to bring affliction upon us.” ...”

Volume 4, Book 56, Number 744:

Narrated Isma'il bin Abi Khalid:

I heard Abii Juhaifa saying, "I saw the Prophet, and Al-Hasan bin 'Ali resembled him." I said to Abu- Juhaifa, "Describe him for me." He said, "He was white and his beard was black with some white hair. He promised to give us 13 young she-camels, but he expired before we could get them."

Volume 4, Book 56, Number 745:

Narrated Wahb Abu Juhaifa As-Sawwai:

I saw the Prophet and saw some white hair below his lower lip above the chin.

Volume 4, Book 56, Number 746:

Narrated Hariz bin 'Uthman:

That he asked 'Abdullah bin Busr (i.e. the companion of the Prophet), "Did you see the Prophet when he was old?" He said, "He had a few white hairs between the lower lip and the chin."

Volume 4, Book 56, Number 747:

Narrated Rabia bin Abi Abdur-Rahman:

I heard Anas bin Malik describing the Prophet saying, "He was of medium height amongst the people, neither tall nor short; he had a rosy color, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Inspiration was revealed to him when he was forty years old. He stayed ten years in Mecca receiving the Divine Inspiration, and stayed in Medina for ten more years. When he expired, he had scarcely twenty white hairs in his head and beard." Rabi'a said, "I saw some of his hairs and it was red. When I asked about that, I was told that it turned red because of scent. "

Volume 4, Book 56, Number 748:

Narrated Anas:

Allah's Apostle was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allah sent him (as an Apostle) when he was forty years old. Afterwards he resided in Mecca for ten years and in Medina for ten more years. When Allah took him unto Him,

there was scarcely twenty white hairs in his head and beard.

Volume 4, Book 56, Number 749:

Narrated Al-Bara:

Allah's Apostle was the handsomest of all the people, and had the best appearance. He was neither very tall nor short.

Volume 4, Book 56, Number 750:

Narrated Qatada:

I asked Anas, "Did the Prophet use to dye (his) hair?" He said, "No, for there were only a few white hairs on his temples."

Volume 4, Book 56, Number 752:

Narrated Abu Ishaq:

Al-Bara' was asked, "Was the face of the Prophet (as bright) as a sword?" He said, "No, but (as bright) as a moon."

Volume 4, Book 56, Number 765:

Narrated 'Abdullah bin Malik bin Buhaina Al-Asdi:

When the Prophet prostrated, he used to keep his arms so widely apart that we used to see his armpits. (The sub-narrator, Ibn Bukair said, "The whiteness of his armpits.")

Volume 4, Book 56, Number 766:

Narrated Anas:

Allah's Apostle did not use to raise his hands in his invocations except in the Istisqa (i.e. invoking Allah for the rain) in which he used to raise his hands so high that one could see the whiteness of his armpits. (Note: It may be that Anas did not see the prophet (as) raising his hands but it has been narrated

that the Prophet (as) used to raise his hands for invocations other than Istisqa. See Hadith No. 612 Vol. 5. and Hadith No. 807 & 808 Vol 2.)

Volume 4, Book 56, Number 767:

Narrated Abu Juhaifa:

By chance I went to the Prophet at noon while he was at Al-Abtah (resting) in a tent. Bilal came out (of the tent) and pronounced the Adhan for the prayer, and entering again, he brought out the water which was left after Allah's Apostle had performed the ablution. The people rushed to take some of the water. Bilal again went in and brought out a spear-headed stick, and then Allah's Apostle came out. As if I were now looking at the whiteness of his leg. Bilal fixed the stick and the Prophet offered a two-Rakat Zuh'r prayer and a two-Rak'at 'Asr prayer, while women and donkeys were passing in front of the Prophet (beyond the stick) .

Volume 7, Book 72, Number 787:

Narrated Anas bin Malik:

The Prophet was neither conspicuously tall, nor short; neither, very white, nor tawny. His hair was neither much curled, nor very straight. Allah sent him (as an Apostle) at the age of forty (and after that) he stayed for ten years in Mecca, and for ten more years in Medina. Allah took him unto Him at the age of sixty, and he scarcely had ten white hairs on his head and in his beard.

Volume 8, Book 75, Number 392:

Narrated Abu Musa:

The Prophet asked for some water and performed the ablution, and then raised his hands (towards the sky) and said, "O Allah! Forgive 'Ubaid Abi 'Amir." I saw the whiteness of his armpits (while he was raising his hands) and he added, "O Allah! Upgrade him over many of Your human creatures on the Day of Resurrection "

Volume 8, Book 78, Number 631:

Narrated Abu Humaid As-Sa'idi:

Allah's Apostle employed an employee (to collect Zakat). The employee returned after completing

his job and said, "O Allah's Apostle! This (amount of Zakat) is for you, and this (other amount) was given to me as a present." The Prophet said to him, "Why didn't you stay at your father's or mother's house and see if you would be given presents or not?" Then Allah's Apostle got up in the evening after the prayer, and having testified that none has the right to be worshipped but Allah and praised and glorified Allah as He deserved, he said, "Now then ! What about an employee whom we employ and then he comes and says, 'This amount (of Zakat) is for you, and this (amount) was given to me as a present'? Why didn't he stay at the house of his father and mother to see if he would be given presents or not? By Him in Whose Hand Muhammad's soul is, none of you will steal anything of it (i.e. Zakat) but will bring it by carrying it over his neck on the Day of Resurrection. If it has been a camel, he will bring it (over his neck) while it will be grunting, and if it has been a cow, he will bring it (over his neck), while it will be mooing; and if it has been a sheep, he will bring it (over his neck) while it will be bleating." The Prophet added, "I have preached you (Allah's Message)." Abu Humaid said, "Then Allah's Apostle raised his hands so high that we saw the whiteness of his armpits."

Volume 9, Book 86, Number 108:

Narrated Abu Humaid As-Sa'idi:

Allah's Apostle appointed a man called Ibn Al-Lutabiyya to collect the Zakat from Bani Sulaim's tribe. When he returned, the Prophet called him to account. He said (to the Prophet, "This is your money, and this has been given to me as a gift." On that, Allah's Apostle said, "Why didn't you stay in your father's and mother's house to see whether you will be given gifts or not if you are telling the truth?" Then the Prophet addressed us, and after praising and glorifying Allah, he said: "Amma Ba'du", I employ a man from among you to manage some affair of what Allah has put under my custody,

and then he comes to me and says, 'This is your money and this has been given to me as a gift. Why didn't he stay in his father's and mother's home to see whether he will be given gifts or not? By Allah, not anyone of you takes a thing unlawfully but he will meet Allah on the Day of Resurrection, carrying that thing. I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allah.'" Then the Prophet raised both his hands till the whiteness of his armpits became visible, and he said, "O Allah! Haven't I have conveyed (Your Message)?" The narrator added: My eyes witnessed and my ears heard (that Hadith).

Volume 9, Book 89, Number 286:

Narrated Abu Humaid Al-Sa'idi:

The Prophet appointed a man from the tribe of Bani Asad, called Ibn Al-Utabiyya to collect the Zakat. When he returned (with the money) he said (to the Prophet), "This is for you and this has been given to me as a gift." The Prophet stood up on the pulpit (Sufyan said he ascended the pulpit), and after glorifying and praising Allah, he said, "What is wrong with the employee whom we send (to collect Zakat from the public) that he returns to say, 'This is for you and that is for me?' Why didn't he stay at his father's and mother's house to see whether he will be given gifts or not? By Him in Whose Hand my life is, whoever takes anything illegally will bring it on the Day of Resurrection by carrying it over his neck: if it is a camel, it will be grunting: if it is a cow, it will be mooing: and if it is a sheep it will be bleating!" The Prophet then raised both his hands till we saw the whiteness of his armpits (and he said), "No doubt! Haven't I conveyed Allah's Message?" And he repeated it three times.

Volume 9, Book 89, Number 305:

Narrated Abu Humaid As-Sa'idi:

The Prophet employed Ibn Al-Utbiyya to collect Zakat from Bani Sulaim, and when he returned (with the money) to Allah's Apostle the Prophet called him to account, and he said, "This (amount) is for you, and this was given to me as a present." Allah's Apostle said, "Why don't you stay at your father's house or your mother's house to see whether you will be given gifts or not, if you are telling

the truth?" Then Allah's Apostle stood up and addressed the people, and after glorifying and praising Allah, he said: Amma Ba'du (then after) I employ some men from among you for some job which Allah has placed in my charge, and then one of you comes to me and says, 'This (amount) is for you and this is a gift given to me.' Why doesn't he stay at the house of his father or the house of his mother and see whether he will be given gifts or not if he was telling the truth by Allah, none of you takes anything of it (i.e., Zakat) for himself (Hisham added: unlawfully) but he will meet Allah on the Day of Resurrection carrying it on his neck! I do not want to see any of you carrying a grunting camel or a mooing cow or a bleating sheep on meeting Allah." Then the Prophet raised both his hands till I saw the whiteness of his armpits, and said, "(No doubt)! Haven't I conveyed Allah's Message!"

Volume 9, Book 90, Number 342:

Narrated Al-Bara' bin 'Azib:

The Prophet was carrying earth with us on the day of the battle of Al-Ahzab (confederates) and I saw that the dust was covering the whiteness of his abdomen, and he (the Prophet) was saying, "(O Allah)! Without You, we would not have been guided, nor would we have given in charity, nor would we have prayed. So (O Allah!) please send tranquility (Sakina) upon us as they, (the chiefs of the enemy tribes) have rebelled against us. And if they intend affliction (i.e. want to frighten us and fight against us) then we would not (flee but withstand them). And the Prophet used to raise his voice with it. (See Hadith No. 430 and 432, Vol. 5)

Sahih Muslim, Book 004, Chapter 40, Number 1000:

'Abdullah b. Malik ibn Bujainah reported: When the Prophet (may peace be upon him) prostrated, he spread out his arms so that the whiteness of his armpits was visible.

Book 004, Chapter 40, Number 1001:

This hadith has been narrated by Ja'far b. Rabi' with the same chain of transmitters. And in the narration transmitted by 'Amr b. al-Harith (the words are):" When the Messenger of Allah (may peace be upon him) prostrated, he spread out his arms so that the whiteness of his armpits was visible."

And in the narration transmitted by al-Laith (the words are:" When the Messenger of Allah (may peace be upon him) prostrated, he spread his hands from the armpits so that I saw their whiteness."

Book 004, Chapter 40, Number 1003:

Maimuna, the wife of the Apostle of Allah (may peace be upon him), reported: When the Messenger of Allah (may peace be upon him) prostrated himself, he spread his arms, i. e. he separated them so much that the whiteness of his armpits became visible from behind and when he sat (for Jalsa) he rested on his left thigh.

Book 004, Chapter 40, Number 1004:

Maimuna daughter of Harith reported: When the Messenger of Allah (may peace be upon him) prostrated, he kept his hands so much apart from each other that when it was seen from behind the armpits became visible. Waki' said: That is their whiteness.

Book 004, Chapter 42, Number 1014:

Abu Juhaifa reported it on the authority of his father: I came to the Apostle of Allah (may peace be upon him) in Mecca and he was (at that time) at al- Abtah in a red leather tent. And Bilal stepped out with ablution water for him. (And what was left out of that water) some of them got it (whereas others could not get it) and (those who got it) rubbed themselves with it. Then the Apostle of Allah (may peace be upon him) stepped out with a red mantle on him and I was catching a glimpse of the whiteness of his shanks. The narrator said: He (the Holy Prophet) performed the ablution. and Bilal pronounced Adhan and I followed his mouth (as he turned) this side and that as he said on the right and the left:" Come to prayer, come to success." ' A spear was then fixed for him (on the ground). He stepped forward and said two rak'ahs of Zuhr, while there passed in front of him a donkey and a

dog, and these were not checked. He then said two rak'ahs of the 'Asr prayer, and he then continued saying two rak'ahs till he came back to Medina.

Book 004, Chapter 66, Number 1208:

'Amir b. Sa'd reported: I saw the Messenger of Allah (may peace be upon him) pronouncing taslim on his right and on his left till I saw the whiteness of his cheek.

Book 004, Chapter 169, Number 1951:

Anas reported: I saw the Messenger of Allah (may peace be upon him) raising his hands (high enough) in supplication (for rain) that the whiteness of his armpits became visible.

Book 004, Chapter 169, Number 1953:

Anas reported that the Apostle of Allah (may peace be upon him) was not accustomed to raise his hands in any supplication he made except when praying for rain. (He would then raise [his hands] high enough) that the whiteness of his armpits became visible. 'Abd al-A'la said that (he was in doubt whether it was) the whiteness of his armpit or armpits.

Book 008, Chapter 14, Number 3325:

Anas (Allah be pleased with him) reported that Allah's Messenger (may peace be upon him) set out on an expedition to Khaibar and we observed our morning prayer in early hours of the dawn. The Apostle of Allah (may peace be upon him) then mounted and so did Abu Talha ride, and I was seating myself behind Abu Talha. Allah's Apostle (may peace be upon him) moved in the narrow street of Khaibar (and we rode so close to each other in the street) that my knee touched the leg of Allah's Apostle (may peace be upon him). (A part of the) lower garment of Allah's Apostle (may peace be upon him) slipped from his leg and I could see the whiteness of the leg of Allah's Apostle (may peace be upon him). As he entered the habitation he called: Allah-o-Akbar (Allah is the Greatest). Khaibar is ruined. And when we get down in the valley of a people evil is the morning of the warned ones. He repeated it thrice. In the meanwhile the people went out for their work, and said: By Allah, Muhammad (has come). Abd al-'Aziz or some of our companions said: Muhammad and the army (have come). He said: We took it (the territory of Khaibar) by force, and there were gathered the prisoners of war.

There came Dihya and he said: Messenger of Allah, bestow upon me a girl out of the prisoners. He said: Go and get any girl. He made a choice for Safiyya daughter of Huyayy (b. Akhtab). There came a person to Allah's Apostle (may peace be upon him) and said: Apostle of Allah, you have bestowed Safiyya bint Huyayy, the chief of Quraiza and al-Nadir, upon Dihya and she is worthy of you only. He said: Call him along with her. So he came along with her. When Allah's Apostle (may peace be upon him) saw her he said: Take any other woman from among the prisoners. He (the narrator)

said: He (the Holy Prophet) then granted her emancipation and married her. Thabit said to him: Abu Hamza, how much dower did he (the Holy Prophet) give to her? He said: He granted her freedom and then married her. On the way Umm Sulaim embellished her and then sent her to him (the Holy Prophet) at night. Allah's Apostle (may peace be upon him) appeared as a bridegroom in the morning. He (the Holy Prophet) said: He who has anything (to eat) should bring that. Then the cloth was spread. A person came with cheese, another came with dates, and still another came with refined butter, and they prepared hais and that was the wedding feast of Allah's Messenger (may peace be upon him)

Book 019, Chapter 42, Number 4437:

It has been narrated on the authority of Anas that the Messenger of Allah (may peace be upon him) raided Khaibar. One morning we offered prayers in the darkness of early dawn (near Khaibar). Then the Messenger of Allah (may peace be upon him) mounted (his horse). Abu Talha mounted his and I mounted behind Abu Talha on the same horse. The Prophet of Allah (may peace be upon him) rode through the streets of Khaibar and (I rode so close to him) that my knee touched the thigh of the Prophet of Allah (may peace be upon him). The wrapper got aside from his thigh, and I could see its

whiteness. When he entered the town, he said: God is Great. Khaibar shall face destruction. When we descend in the city-square of a people, it is a bad day for them who have been warned (and have not taken heed). He said these words thrice. The people of the town had just come out from (their houses) to go about their jobs. They said (in surprise): Muhammad has come. We captured Khaibar by force.

Book 019, Chapter 43, Number 4442:

It has been reported on the authority of Barra' who said: The Messenger of Allah (may peace be upon him) was carrying the earth with us on the Day of Ahzab and the whiteness of his belly had been covered with earth. (While engaged in this toil) he was reciting:

By God, if Thou hadst not guided us

We would have neither been guided aright nor practised charity,

Nor offered prayers.

Descend on us peace and tranquillity.

Behold I these people (the Meccans) refused to follow us.

According to another version, he recited:

The chieftains (of the tribes) refused to follow us

When they contemplated mischief, we rejected it.

And with this (verse) he would raise his voice.

Book 020, Chapter 7, Number 4509:

It has been narrated on the authority of Abu Humaid as-Sa'idi who said: The Messenger of Allah (may peace be upon him) appointed a man from the Asad tribe who was called Ibn Lutbiyya in charge of Sadaqa (i. e. authorised high to receive Sadaqa from the people on behalf of the State. When he returned (with the collections), he said: This is for you and (this is mine as) it was presented to me as a gift. The narrator said: The Messenger of Allah (may peace be upon him) stood on the pulpit and praised God and extolled Him. Then he said: What about a State official whom I give an assignment and who (comes and) says: This is for you and this has been presented to me as a gift? Why didn't he remain in the house of his father or the house of his mother so that he could observe whether gifts were presented to him or not. By the Being in Whose Hand is the life of Muhammad, any one of you will not take anything from it but will bring it on the Day of Judgment, carrying on his neck a camel that will be growling, or a cow that will be bellowing or an ewe that will be bleating. Then he raised his hands so that we could see the whiteness of his armpits. Then he said twice: O God, I have conveyed

(Thy Commandments).

Book 020, Chapter 7, Number 4511:

It has been reported on the authority of Abu Humaid as-Sa'idi who said: The Messenger of Allah (may peace be upon him) appointed a man from the Azd tribe. called Ibn al-, Utbiyya, in charge of Sadaqat to be received from Banu Sulaim. When he came (back), the Messenger of Allah (may peace be upon him) asked him to render his account. He said: This wealth is for you (i. e. for the public treasury)

and this is a gift (presented to me). The Messenger of Allah (may peace be upon him) said:

You should have remained in the house of your father and your mother, until your gift came to you if you spoke the truth; then he addressed us. He praised God and extolled Him, and afterwards said: I appoint a man from you to a responsible post sharing with the authority that God has entrusted to me, and he comes to me saying: This wealth is for you (i. e. for the public treasury) and this is a gift presented to me. Why did he not remain in the house of his father and his mother and his gift came to him, if he was truthful? By God, any one of you will not take anything from (the public funds) without

any justification, but will meet his Lord carrying it on himself on the Day of judgment. I will recognise any one of you meeting Allah and carrying a growling camel, or a cow bellowing or a goat

bleating. Then he raised his hands so high that whiteness of his armpits could be seen. Then he said: O my Lord, I have conveyed (Thy Commandments). The narrator says: My eyes saw (the Holy Prophet standing in that pose) and my ears heard (what he said).

Chapter 26: Allah's messenger (may peace be upon him) had a white elegant face

Book 030, Chapter 26, Number 5777:

Jurairi reported: I said to Abu Tufail: Did you see Allah's Messenger (may peace be upon him)? He said: Yes, he had a white handsome face. Muslim b. Hajjaj said: Abu Tufail who died in 100 Hijra was the last of the Companions of Allah's Messenger (may peace be upon him).

Book 030, Chapter 26, Number 5778:

Abu Tufail reported: I saw Allah's Messenger (may peace be upon him) and there is one amongst the people of the earth who (are living at the present time and) had seen him except me. I said to him: How did you find him? He said: He had an elegant white color, and he was of an average height.

Book 030, Chapter 27, Number 5786:

Abu Juhaifa reported: I saw Allah's Messenger (may peace be upon him) that he had white complexion and had some white hair, and Hasan b. 'Ali resembled him.

Book 030, Chapter 27, Number 5789:

Jabir b. Samura reported that there had appeared some whiteness on the front part of the head and beard of Allah's Messenger (may peace be upon him). When he applied oil, it did not become visible,

but when he did not (apply) oil, it became apparent. And he had a thick beard. A person said: His face was as (bright) as the sword. Thereupon he (Jabir) said: No, it was round and like the sun and the moon. And I saw the seal near his shoulder of the size of a pigeon's egg and its color was the same as that of his body.

Book 030, Chapter 29, Number 5794:

Anas b. Malik reported that Allah's Messenger (may peace be upon him) was neither very conspicuously

tall nor short-statured, and his color was neither glaringly white nor brown; his hair was neither very curly nor very straight; Allah commissioned him (as a Prophet) when he had reached the age of forty years, and he stayed in Mecca for ten years and for ten years in Medina; Allah took him away when he had just reached the age of sixty, and there had not been twenty white hair in his head and beard.

Book 031, Chapter 38, Number 6092:

Abu Burda reported on the authority of his father that when Allah's Apostle (may peace be upon him) had been free from the Battle of Hunain, he sent Abu 'Amir as the head of the army of Autas. He had an encounter with Duraïd b. as-Simma. Duraïd was killed and Allah gave defeat to his friends.

Abu Musa said: He (the Holy Prophet) sent me along with Abu 'Amir and Abu 'Amir received a wound in his knee from the arrow, (shot by) a person of Bani Jusham. It stuck in his knee. I went to him and said: Uncle, who shot an arrow upon you? Abu 'Amir pointed out to Abu Musa and said: Verily that one who shot an arrow upon me in fact killed me. Abu Musa said: I followed him with the determination to kill him and overtook him and when he saw me he turned upon his heels. I followed

him and I said to him: Don't you feel ashamed (that you run), aren't you an Arab? Why don't you stop? He stopped and I had an encounter with him and we exchanged the strokes of (swords). I struck him with the sword and killed him. Then I came back to Abu Amir and said: Verily Allah has killed the one who killed you. And he said: Now draw out this arrow. I drew out the arrow and there came out from that (wound) water. Abu 'Amir said: My nephew, go to Allah's Messenger (may peace be upon him) and convey my greetings to him and tell him that Abu Amir begs you to ask forgiveness

for him. And Abu Amir appointed me as the chief of the people and he died after a short time. When I came to Allah's Apostle (may peace be upon him) I visited him and he had been lying on the cot woven by strings and there was (no) bed over it and so there had been marks of the strings on the back of Allah's Messenger (may peace be upon him) and on his sides. I narrated to him what had happened to us and narrated to him about Abu Amir and said to him that he had made a request to the effect that forgiveness should be sought for him (from Allah). Thereupon Allah's Messenger (may peace be. upon him) called for water and performed ablution with it. He then lifted his hands and said. O Allah, grant pardon to Thy servant Abu Amir. (The Holy Prophet had raised his hands so high for supplication) that I saw the whiteness of his armpits. He again said: O Allah, grant him distinction amongst the majority of Thine created beings or from amongst the people. I said: Allah's Messenger, ask forgiveness for me too. Thereupon Allah's Apostle (may peace be upon him) said: Allah, forgive the sins of Abdullah b. Qais (Abu Musa Ash'ari) and admit him to an elevated place on the Day of Resurrection. Abu Burda said: One prayer is for abu 'Amir and the other is for Abu Musa.

Jami at-Tirmidhi, Volume 1, Book 2, Chapter 88, Number 274 -

"... 'Ubaidullah bin 'Abdullah bin Arqam Al-Khuza'i narrated from his father ('Abdullah bin Arqam), who said: "I was with my father at the plains of Namirah. [1] I passed by a mount and saw Allah's Messenger standing in Salat." He said: "I was looking at the earthiness of his armpits when he prostrated." [That is]: "Whiteness." (Sahih) ..."

Jami at-Tirmidhi, Volume 5, Book 41, Chapter 60, Number 2826 -

"... Isma'il bin Abi Khalid narrated that Abu Juhaifah said: "I saw the messenger of Allah (he was) white and turning grey [haired]. Al-Hasan bin 'Ali resembles him most. He had promised thirteen young she-camels for us, so we went to get them. When we arrived he had died without giving us anything. So when Abu Bakr (became the Khalifah) he said: 'If there is anyone to whom the Messenger of Allah made a promise, then let him come forth.' I stood to inform him about it, and he ordered that they be given to us." (Sahih) ..."

Jami at-Tirmidhi, Volume 6, Book 46, Chapter 4, Number 3623 -

"... Anas bin Malik said: "The Messenger of Allah was not very tall nor was he [very] short, nor was he pale white, nor was he brown, nor was the wave of his hair completely curly nor straight. Allah sent him at the beginning of his forties and he stayed in Makkah for ten years, and in Al-Madinah for ten years. And Allah took him at the beginning of his sixties, and there were not more than twenty white hairs on his head or in his beard." (Sahih) ..."

Jami at-Tirmidhi, Volume 6, Book 46, Chapter 8, Number 3638 -

"... Ibrahim bin Muhammad, one of the offspring of 'Ali bin Abi Talib said: "When 'Ali [may Allah be pleased with him] described the Prophet he would say: 'He was not extremely tall (Mummaghith), nor was he extremely short (Mutaraddid), and he was of medium height in relation to the people. The wave of his hair was not completely curly (Qatat), nor straight, but it was in between. He did not have a large head (Mukaltham), his face was round and a blended-white color (Mushrab), his eyes were dark black (Ad'aj), he eye-lashes were long (Ahdab). He was big-boned and broad shouldered (Al-Katad), his body hair was well-placed, and he had a Masrubah, his hands and feet were thick (Shathn). When he walked he walked briskly (Taqalla'), he leaned forward as if he was walking on a decline (Sabab). And if he turned his head, his body turned as well, between his two shoulders was the seal of

Prophethood, and he was the seal of the Prophets. He was the most generous of people [in hand, and the most big-hearted of them] in breast. He was the most truthful of people in speech, the softest of them in nature, and the most noble of them in his relations ('Ishrah). Whoever saw him for the first time (Badihah) would fear him, and whoever got to know him, loved him. The one who tried to describe him would have to say: 'I have not seen before him or after him anyone who resembles him.'" (Da'if)

[Abu 'Eisa said:] This Hadith [is Hasan Gharib], its chain is not connected. Abu Ja'far said: "I heard Al-Asma'i say, explaining the description of the Prophet: 'Al-Mummaghat: is one who is extremely tall.' He said: 'I heard a Bedouin say while speaking: "Tamaghghat Fi Nushabatihi" meaning: he made it (his arrow) extremely long. And as for Mutaraddid then it is, that part of it enters into other parts, due to its shortness. Al-Qatat is extremely curly. And the man who has Hujunah in his hair has a bit of henna in it. And as for Al-Mukaltham, then it is to have a round face. And as for Al-Mushrab, then it is the one who has some redness to his whiteness. And Al-Ad'aj: is extreme darkness of the eyes. And Al-Ahdab means long eye-lashes. And Al-Katad: means the place where the shoulders meet, and it is Al-Kahil. And Al-Masrubah is the faint hair which appears as a line from the chest to the navel. And Ash-Shathn is thick appendages on the hands and feet, And At-Taqallu' is to walk with force. And As-Sabab: is a decline. We say: 'We descended from declines and a decline.' And his statement: 'Jalilul Mashash: means the tips of his shoulders. And Al-'Ishrah is companionship. And Al-'Ashir is the companion. And Al-Badihah is an unexpected occurrence. It is said: 'Badahtuhu Bi-Amr' meaning 'I surprised him.'" ..."

Sunan Abu Dawud, Volume 1, Book 2, Chapter 22, Number 486 -

"... Anas bin Malik narrated: "A man entered (the Masjid) upon a camel. He sat it down and tied it in the Masjid, then said: 'Who among you is Muhammad?' And the Messenger of Allah was reclining among them. We told him: 'This white (person) who is reclining.' The man said to him: 'O son of Abdul-Muttalib!' The Prophet said: 'I have responded to you.' So the man said: 'O Muhammad, I am going to ask you ...'" and he narrated the remainder of the Hadith. (Sahih) ..."

Sunan Abu Dawud, Volume 1, Book 2, Chapter 22, Number 487 -

"... Ibn 'Abbas said: "The tribe of Banu Sa'd bin Bakr sent Dimam bin Tha'labah to the Messenger of Allah, so he came to him and sat his camel down at the door of the Masjid and tied it. He then entered the Masjid..." and he mentioned similarly (as no. 486), except that he said that Dimam said: "Who among you is the son of Abdul-Muttalib?" The Prophet said, "I am the son of 'Abdul-Muttalib." So he said: "O son of 'Abdul-Muttalib..." and he narrated the remainder of the Hadith. (Hasan) ..."

Sunan Abu Dawud, Volume 1, Book 2 (The Book of Salat (The Prayer)), Chapter 153,154, Number 899 -

"... Ibn 'Abbas said: "I once came to the Prophet (and I approached him) from behind him, so I saw the whiteness of his armpits while he was kneeling (prostrating); he had separated between his hands (and body)." (Da'if) ..."

Sunan Abu Dawud, Volume 1, Book 2 (The Book of Salat (The Prayer)), Chapter 167,168, Number 933 -

"... (There is another chain) from Wa'il bin Hujr who narrated that he prayed behind the Messenger of

Allah. He (the Prophet) would raise his voice with 'Amin', and he would say the Salam to his right and left, until I could see the whiteness of his cheek. (Sahih) ..."

Sunan Abu Dawud, Volume 1, Book 2 (The Book of Salat (The Prayer)), Chapter 183,184, Number 996 -

"... 'Abdullah bin Mas'ud reported: "The Prophet would say the Taslim on his right side, and (then) on his left side – so much so that the whiteness of his cheeks could be seen. (He would say:) 'As-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah (Peace be upon you, and the Mercy of Allah, peace be upon you, and the Mercy of Allah).'" (Sahih) ..."

Sunan Abu Dawud, Volume 1, Book 2 (The Book of Salat (The Prayer)), Chapter 187,188, Number 1007 -

"... Al-Azraw bin Qais reported: "An Imam with the Kuniyah of Abu Rimthah led us in prayer then he said: 'I prayed this prayer – or a prayer similar to it – with the Prophet. He said: 'And Abu Bakr and 'Umar would stand in the front row towards his right. There was a man (among us) who had caught the first Takbir of the prayer. So the Prophet of Allah prayed the prayer, and said the Taslim to his right and left, and we could see the whiteness of his cheeks. Then he turned (around) just as Abu Rimtha' – meaning himself – did. The man who had caught the first Takbir stood up to pray voluntary prayers, but 'Umar rushed at him, grabbed him by the shoulders, and shook him. Then he said: "Sit down, for the only reason that the People of the Book perished was due to the fact that there was no separation between their prayers." The Prophet raised his eyes (towards them) and said: "Allah has corrected (him) through you, O son of Khattab." (Da'if) ..."